hears it from the Reader,[30] is it not? If so then instead of ‘because he can say it in "who hearkenest unto prayer"’, we should have ‘because he hears it from the Reader’? — In fact in both cases he is saying it by himself, and still there is no contradiction; the one case refers to where he remembers before he comes to ‘that hearkenest unto prayer’

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(1) From his post as reader.
(2) Ezek. XVIII, 24.
(3) Ab. II, 4.
(4) The Hasmonean king, John Hyrcanus, is meant.
(5) Alexander Jannaeus who was always hostile to the Pharisees, and who massacred Pharisaic Sages. Cf. Kid., Sonc. ed., p. 332. n. 22.
(6) In the Tefillah, instead of the eighteen on week-days. V. P.B. 136-142.
(7) Ps. XXIX, 3.
(8) V. P.B p. 239-242.
(9) Carthage or Carthagena in Spain.
(10) I Sam. II, 1-10.
(11) V. R.H. 11a.
(12) Ta'an. II, 3, where six additional blessings to be said on fast days are mentioned.
(13) I Kings VIII, 23-53.
(14) Because the gates would not open. V. M.K. 9a.
(15) Rashi, following Halakoth Gedoloth emends, Let those who err in judgment, judge according to Thy word.
(16) Thus Samuel included the contents of the twelve middle benedictions in one. (V. P.B. p. 55.) The first and last three must in every case be said in full.
(17) Instead of the eighteen benedictions in full.
(18) After the first three.
(19) Infra 33a.
(20) I.e., the first and last three and ‘Give us discernment’.
(21) The reference to habdalah.
(22) The twelfth.
(23) In the Tefillah on the termination of the Sabbath.
(24) Which is at the conclusion of the prayer.
(25) Lit., ‘the (divine) might (manifested) in the rain’.
(26) Because this, not being a prayer, cannot be said in ‘that hearkenest unto prayer’.
(27) V. P.B. p. 47.
(28) V. ibid. p. 216.
(29) From something which can confuse the person praying.
(30) When he repeats the ‘Amidah. V. Glos.

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, the other case where he only remembers after ‘that hearkenest unto prayer’.

R. Tanhum said in the name of R. Assi quoting R. Joshua b. Levi: If one made a mistake and did not mention the New Moon in the ‘Abodah[1] benediction, he goes back to the ‘Abodah. If he remembered in the ‘thanksgiving’,[2] he goes back to the ‘Abodah; if he remembers in ‘grant peace’,[3] he goes back to the ‘Abodah. If he has finished, he goes back to the beginning. R. Papa son of R. Aha b. Ada said: In saying that if he has finished he goes back to the beginning, we mean only, if he has moved his feet; but if he has not yet moved his feet[4] he goes back to the ‘Abodah. He said to him: From where have you that? — He replied: I have heard it from Abba,[5] and Abba Meri had it from Rab. R. Nahman b. Isaac said: When we say that if he has moved his feet he goes back to the beginning, we mean this to apply only to one who is not accustomed to say a supplication after his Tefillah,[6] but if he is accustomed to say a supplication after his Tefillah, he goes back to the